

Christian Worker.

H. B. SHERMAN, Editor.

"WORK WHILE IT IS CALLED TO-DAY."

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AN ARGUMENT OF THE LIQUOR DEALER.

"If I don't do it, others will. And we're right," they say. "To let the people have their fill, while they have cash to pay."

A man once, in a hill place, Heard robbers lay a plan That very night to kill and rob A wealthy neighbor man.

The hour was fixed—at two o' clock I think he "the man must die— They'll get the money, and I don't see any reason why

That I can't kill him, where's the harm? The robber will be done, He took his weapon, and he went And killed the man at one!

The widow lone and desolate, A sad existence drags With her young children fatherless, In poverty and tears!

And yet the murderer hugs the thought; "I cannot be to blame The others are, I have killed the man And made it all the same."

'Tis every man, the reason why I make this sad narration, And 'tis to those who need it most I leave the application.

And ask them if they think the man Is innocent of blood? If need for murder at the bar Of clear men of God.

—W. A. STEPHENS.

REMINISCENCES No. 18.

HISTORY OF THE RISE AND PROGRESS OF OUR CAUSE IN CANADA.

JOSEPH ASH

[In the April number, in speaking of Bro. W. A. Stephens, the printer puts it "a strong political vein running through his addresses." It should be "poetical vein."]

My mind is now off to Manitoulin Island in the Georgian Bay, and it is in company with my old and much respected brother and fellow laborer, Wm. M. Crowson. Bro. Crowson lived in and about Oshawa for two or three years, where I had an intimate and very pleasant and profitable acquaintance with him and his amiable wife and children. In regard to his labours on the Island and the churches there, I let him speak. He says:—"In 1878 I made a trip to the Island and found a few brethren at 'Goro Bay' and 'Ice Lake,' viz., G. H. Walter and wife, John Robertson and wife, and Thomas Robertson; then a young man heard of a few others near 'Lako Kagawong' and 'Green Bay,' but did not see them at that time. The Robertsons and Walters had met now and then for mutual improvement and edification, but living some eight or nine miles apart they could not meet regularly. On my arrival at 'Goro Bay' we soon got round, and for a time held meetings in Bro. Walters' house; then with a little help we shingled a newly erected house in the village and put in temporary seats and had our meetings there. My ticket was good for only one month, so at the end of that time I had to leave, but promised to return the next spring. In May, 1879, I again landed at 'Goro Bay,' and was soon busy in holding meetings, and on the first Lord's day after my arrival three persons were immersed—most likely the first baptisms on the Island. As a Brother McCollman and family had settled there, and a Brother Luby was with

me, we went the same day to break bread in the name of Jesus. We were about 12 in number. In June I visited 'Green Bay,' nearly 40 miles distant. There were only about half a dozen in that neighborhood. Old Bro. John Skippin was the leading man among them and in fact the whole settlement. Some time during the following year we organized a church there of about eight or ten members with Bro. Skippin as elder. They had a good Sunday School, which was a good help to them and the cause. In 1879 they built a comfortable meeting-house, which was opened on September 17 of that year. Bro. LeLard, of Hillsburg, myself and a minister of the Baptist Church at Manitowaning taking part in the opening services. Bro. LeLard remained to labor with them for a time. Bro. L. had made them a visit a year previous, sown the good seed, and on this last occasion he had the pleasure of reaping some of the fruits of his labor in seeing quite a number obey the Gospel. There are now about 20 members, but they are a good deal scattered, and Bro. Skippin's health is not good, so they need more help than I have been able to give them, although I have assisted them now and then. At 'Goro Bay' and 'Ice Lake' we had additions now and then. During the winter of 1881 and '2 quite a stir was made between us and the sects. Several came out and were baptised, and some who had been baptised cast in their lot with us, so that during the year we had about 20 additions; but owing to some removals our numbers were kept down. Last summer Bro. James McKillop spent some three weeks with us at 'Goro Bay' and 'Ice Lake' with very beneficial results, eight persons being immersed while he was there and four shortly after his departure, and his presence, personal appearance and his judicious discourses all assisted in giving prestige to the work already done, so that now we are looked upon as respectable, if not altogether orthodox. I have at times made tours in different directions over the Island, and have been almost universally treated with the utmost kindness, and have met with Baptists, Disciples and some of the Christian Connection. My regular preaching stations have been 'Goro Bay,' Mudge Bay, Long Bay, Ice Lake, Lake Wolsley and sometimes when at leisure, in the Townships of Corlon, Allan, Mills, Campbell, Billings and Bidwell, or Goro Bay. There is a wider field and plenty of work, but so much of my time is taken up with my own work that I cannot spend as much time as I would desire. I think there are about eighty members on the Island, but much scattered."

So writes Bro. Crowson, and I have copied his letter verbatim about the cause on that beautiful Island. Those brethren, true to their profession, and although scattered, are doing what they can, and soon each family will be a nucleus for a church. There is a small congregation in the Township of Goderich. They have met in a private house for years and are a faithful little band. Bro. Gerran, wife

and sons, a Bro. Beavers and wife are the principal members. Understand their prospects are good, and if they are faithful in piety, zeal and godliness, they may see the good fruits of their labors.

There is another small congregation in the Township of Stanley. They also meet in a private house and observe the ordinance of the Lord's Supper every Lord's day. Bro. John Bultart, who was for several years Elder of the church in Dorchester—a very intelligent, active Brother, a good speaker and consistent Christian—is the principal man in this congregation of eight members. They meet every Lord's day in his own house. The real piety and devotion to the Lord and His glorious cause is well known, and that he will let his light shine to the end of the Christian race is not at all doubted by any.

In the Township of McKillop lives a Brother Samuel Smith who deserves special mention for his great love and devotion to the Lord, and great anxiety to see His cause prosper and sinners come to Him in penitence and humble obedience. It seems he located himself on a farm there where there were no brethren, and seeing almost the whole of the people given up to human systems of worship, his whole soul was stirred within, so much so that he almost entirely alone built a comfortable house of worship on his own land. Bro. Smith is surrounded by people who have eyes, but they close their ears, but they stop them, lest they should see with their eyes, hear with their ears and know the real object of Bro. Smith in the erection of a house of worship. They entirely misrepresent his object, and take it rather as an insult than to praise him for his magnanimity. He has a small band of faithful brethren about him that keep the light burning, and will do so. These small congregations, holding on to their begun confidence and showing forth the Lord's death every Lord's day under such adverse circumstances, offer a fitting and strong rebuke to congregations which are under so much more favorable circumstances who neglect the assembling of themselves together on every first day of the week to break bread in memory of the Lord's death.

Since writing about the churches in Wellington County, Bro. Fowler has removed from Elgin Co. and located in Wellington, so I have missed him in my writing. I have never had the pleasure of hearing him preach, but understand he is a fine speaker and hard worker, desiring to do efficient work for the Master. I had a very pleasant acquaintance with him running over several years before he began to preach. I have much confidence and hope that he will continue faithful to his high and honorable position, and not pay any attention and respect to the glitter of sectarian follies which in this our day are made so fascinating.

JOSEPH ASH.

We want brief reports and petitions from every part of the Dominion. Send them along and we will publish them.

REPENTANCE UNTO SALVATION.

"Godly sorrow worketh repentance unto salvation not to be repented of," says Paul, and in these words we have repentance introduced to our attention with evidently a deeper significance than is generally attached to it. Repentance is not a question of the conditions upon the fulfillment of which the promise of salvation in sins forgiven, and admission into the Church of Christ, is dependent. What, then, is repentance? The Greek word rendered repentance in the common English version, literally rendered, is a change of mind or will. It naturally follows faith, inasmuch as that is conviction that supreme authority is vested in Jesus as the Christ, to control us, and when that conviction is wrought in man's experience he is then required to change his mind or will with reference to the past, and determine henceforward to lead a new life. Many able writers and clear thinkers teach that the Greek word is more accurately rendered "reformation" than "repentance," and evidently the idea of reformation more exactly covers the ground of a change of mind or will than that of repentance. Clearly, Godly sorrow is not repentance, or it could not be said to work or produce it; but repentance being reformation, or a change of mind or will, Godly sorrow would naturally be the producing cause of it.

In order that we may have a clear and comprehensive view of the several steps in the great matter of salvation it may here be stated that there are three distinct changes involved therein, and three distinct actions to correspond therewith. The three changes are—a change of heart, a change of mind or will, and a change of state. To correspond with these, we have faith, repentance, and immersion. The first works its change in the heart, will, or conduct, and the third upon the state, or standing. Hence, we read that "as many as have been immersed into Christ have put on Christ;" and again, "if any man be in Christ he is a new creature; old things have passed away, and behold all things have become new." Nor are these several actions to be confounded with one another, or be made interchangeable. Faith will not change the will; repentance cannot change the state; nor can baptism or immersion change the heart. There is a Divine fitness for the three items of faith, repentance and baptism, in the order mentioned; and man with all his boasted intelligence cannot improve upon it.

By way of illustrating and thereby establishing our position as above, let us consider the inspired record of the conversion of the multitudes on the day of Pentecost. First of all, "faith cometh by hearing the Word of God," and Peter preached to them the Word of the Lord, the result being that they were pricked to the heart by the clearness of the testimony, and this change having been wrought they ask what they shall do. Repent and be immersed is the inspired command that follows. Their hearts being changed by faith alone they are not treated by infalli-

bility as saved persons, but they must likewise change their will and their state. We read that in consequence of this command, as many as gladly received his word were immersed, and in this way about 3,000 souls were added to the church.

There is a clearness and an appropriateness in this which is not generally apprehended. Faith is regarded as something very different to the acknowledgement of the supreme authority of Jesus as the Christ over the entire man; repentance is thought to be Godly sorrow, or contrition of sin; and what is baptism considered to be? Evidently, we assert, that it fills no intelligible or necessary position in the teaching and practices of the multitude in connection with salvation. The poetical idea that "Repentance is to leave the sins we loved best, and show that we are earnest grievers, by doing so no more," only approaches the scriptural idea. It is that, but it is more. It covers the whole ground of the complete surrender of the will to Christ. In the case of the Jews in the New Testament times it meant a change of mind or will from the requirements of one covenant to the other; or in other words, a transference of submission from Moses to Christ. It amounts in all cases to a resolve that whatever others may decide to do we will serve the Lord. That is repentance unto life or unto salvation. If duly attended to, the idea of continuing in sin that grace may abound can never arise. Sorrow for sin is quite as much a part of faith as of repentance, and is evidently regarded by the Spirit of truth as being distinct from the latter. When the Pentecostians were pricked to the heart, they were alarmed at finding themselves guilty of rejecting and murdering the Messiah; in other words they were overwhelmed with sorrow for the part they had so recently played, and were alarmed at the probable consequence. But sorrowful though they were, they had still to repent, to change their minds, their wills, and their allegiance, in order to changing their state by immersion into Christ. Can it be doubted, then, that repentance is what we have declared it to be? Reader! Have you repented? Is your will resolutely made to serve the King of Righteousness, the Lord of life and glory? If not, do not deceive yourself by imagining that anything short of this satisfies the Divine requirement. Repent. Do not deceive. God is not mocked. For whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. If God has made salvation possible, and proffered it for your acceptance on clear conditions, be wise and duly attend to those conditions, and eternal life is yours. God is not a man that He should lie, neither the son of man that He should repent (or change His mind); hath He said and shall He not do it? Hath He spoken and shall He not make it good? *Ca. Pioneer.* T. W.

A CAMEL will work seven or eight days without drinking. In this he differs from some men who drink seven or eight days without working.

CROSSING THE LINE.

A boy who went with his father on a voyage to South America was anxious to see the equatorial line and said to an old sailor:

"Jack, will you show me the line when we cross it?"

"Oh yes, my boy."

After a few days the boy asked whether they had crossed the line. The old tar said,—"Yes, my lad."

"Why didn't you tell me and show it to me?"

The sailor replied; "O my lad, we always cross the line in the dark."

Moderate drinker, you always cross the line between moderate and inmoderate in the dark. Mental and moral night settles down on you as you cross the line between moderate and inebriety bringing you to that awful facts of ruin and death only a little way further on in the road you are traveling.

—E. T. C.

THE DRUNKARD'S WILL.

"I, beginning to be habited in body and mind and feeling long continued in that course of intemperance from which I have not resolution and strength to depart, do make and publish this my last will and testament:

"Having been made in the image of my Creator, capable of rational enjoyment, and sound reasoning and judgement of imparting happiness to others, and of promoting the glory of God, and knowing my accountability; yet such is my fondness for sensual gratification, and my utter inability to resist temptation, that I have given myself entirely to intemperance and its associate vices, and make the following bequest: My property I give to the rum-seller. My reputation, already tottering on a sandy foundation I give to destruction. To my beloved wife, who has cheered, comforted and helped me thus far through life, I give shame, poverty, sorrow and a broken heart. To each of my innocent children, I bequeath my example, an inheritance of shame and poverty.

"Finally, I give my body to disease, pain and early dissolution, my mind to distraction, and my soul—that can never die—to the disposal of that God whose commands I have broken, and who has warned me by his word, that no drunkard shall inherit the Kingdom of God."

E. T. C.

BRO. ROWE'S "RETRO-SPECTIVE AND PRO-SPECTIVE."

This article is one of the richest editorials that I have read in a long while. It has truly much of the good old Ben Franklin ring about it. Bro. R. gives about sixteen propositions or brief theses, stating our position and strength. No. 16 the last though not the least in the schedule, is reproduced here for the double purpose of stating a truth and of correcting some enormous impressions about Bro. Rowe's views.

"That individual Christians may, in their discretion, form voluntary associations, as Colleges, Sunday Schools and missionary societies provided always nothing therein is practised inconsistent with New Testament teaching, and which does not antagonize the legitimate work of the church." A. C.